temple company will be so foolish as to conclude that some brother (or brethren) at one time amongst them, and who has died and gone to heaven, is now instructing the saints on earth and directing them as to their work. Such a conclusion smacks of the "sin of Samaria". In times past Jehovah and Christ Jesus have been pushed on the side and men have been looked to as the teachers in the church; but not so any more, after the cleansing of the temple. Concerning those faithful ones in the temple, and therefore in the new covenant, the prophecy of Jehovah here considered says: "They shall all know me." This clearly implies that the revelation of Jehovah's glory from the temple and the revelation of the meaning of his name and titles are made known to all the temple class. Such revelation Jehovah has given to his people taken out for his name, and they appreciate the fact that their greatest privilege is to now have a part in the vindication of his name.

[5] That those at the temple are equally favored is shown by these words: "They shall all know me, from the least of them unto the greatest of them"; that is to say, those who are symbolically pictured by Mordecai and Naomi, being first brought into the temple, and those pictured by Esther and Ruth, who were later brought into the temple, are all on a common level and know God from the least to the greatest of them. All of these discern that the chief issue is Jehovah's name. All such have received the "penny", that is to say, the new name, and all are at unity and are joyfully singing the praises of Jehovah and his King. All this in fulfilment of the prophecy uttered by Jeremiah, as above stated.

[6] There was a time when iniquity was upon Jehovah's covenant people, which lawlessness or iniquity embraces man worship, formalism, particularly a failure to bear testimony to the name of Jehovah and his kingdom. That iniquity was due largely to ignorance, and the ignorance of God's law is an excuse; hence Jehovah says concerning those in the covenant: "For I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34) Such shows that forgiveness of their iniquity is directly related to the great revelation that came to them when gathered unto the Lord God at his temple. The iniquity here mentioned is not inherited sin from Adam, because the ones addressed have been previously made free of that sin by the precious blood of Christ Jesus applied to them when justified. The iniquity and sin here mentioned by the prophet is the same as described by the prophet Isaiah, when he says: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isa. 6:5-7) This prophecy of Isaiah began to have fulfilment upon God's people about 1919. The forgiveness is not granted in order that the covenant people might be taken to heaven, but is granted for the sake of Jehovah's name, that these cleansed ones might be made a people ready for his name and to testify to his name. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. 43:25) The basis for forgiveness of such iniquity and sin is the precious blood of Christ Jesus, which is the blood of the new covenant, and which is shed for the remission of sins.—Matt. 26:28; Heb. 9:22; 12:24.

IMPORTANT

[7] The importance of the new covenant is magnified in the Scriptures. The prophets of old, the Lord Jesus and the apostles speak of it, and by their testimony Jehovah makes known to his children the importance of the covenant. Let it be kept in mind that these things were written for the comfort and hope of the church. (Rom. 15:4) This is a further reason that the new covenant applies exclusively to the church and has no application to the world in general. In further support of this conclusion, that the new covenant was made with spiritual Israel, that is to say, with those who are sanctified in Christ Jesus, note the words of the apostle written by direction of the Lord: "For by one offering he [Jesus Christ] hath perfected for ever them that are sanctified." (Heb. 10:14) Who are the "them that are sanctified" here mentioned? Manifestly those who are brought into Christ: "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:11) And by what means are they sanctified? The answer is, "[By] the blood of the [new] covenant, wherewith he [the man] was sanctified." (Heb. 10:29) Continuing the apostle says: "Whereof [of all which perfecting of the sanctified ones by the one offering of Jesus' blood] the holy [spirit] also is a witness to us [the church]." (Heb. 10:15) Witness to us how or through what channel? The prophecy of Jeremiah answers, as set forth in Jeremiah 31:31-33. Then continuing the apostle says: "For after that he hath said [before], This is the covenant [new covenant] that I will make with them after those days, saith the Lord; I will put my laws on their heart, and upon their mind also will I write them; then saith he, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10:15-18, *A.R.V.*) Here the inspired apostle of the Lord specifically applies the terms of the new covenant to the sanctified ones. This Scriptural proof should satisfy every child of God who appreciates His word that the new covenant was made with Christ Jesus at the time of his death for and in behalf of his sanctified ones and that it is the instrument of Jehovah by which he takes out from the na-